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CLEARANCE OF THE AREA TO THE EAST OF LUXOR TEMPLE

AND DISCOVERY OF SOME OBJECTS

(with five plates)

BY

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There are few still alive who can describe for us the appearance of the Temple of Luxor before it was cleared at the end of the last century, but thanks to the accounts left by certain travellers, we may obtain some idea of the appearance of the temple in the last two centuries. At that time the façade was only visible, but many sections of the main temple were under level and even the Processional Colonnade was half buried and the whole temple was buried almost to the present level of Gâmi' Abû-el-Haggâg⁽¹⁾. Over and in the midst of the ruins of the temple were built many houses and government buildings such as the Post Office and the Police Station.

It was only in 1881 that G. Maspero decided to clear the temple. By means of subscriptions he raised about L. E. 750 with which to begin expropriating the buildings which were over the temple and to commence the clearance of the main temple⁽²⁾. The work was almost finished

⁽¹⁾ See NORDEN, *Travels in Egypt and Nubia* (1757), Pt. II, pls. CIV, CV. During Napoleon's campaign, it was in the same state; the façade only seems to have been visible, see

Description de l'Égypte, Antiquités (planches), vol. III, pl. 6.

⁽²⁾ G. DARESSY, *Notice explicative des ruines du Temple de Louxor* (1893), p. III-IX.

in 1893 and since that time it has been possible to visit the temple and to admire its beauty and its unity as compared with the lay-out of Karnak.

It was still necessary to clear the area around the temple in order to discover whether there were buildings or objects which might add to the importance of the temple or the town. This work was started in 1914 and it took about six years to clear the area between the temple and the Nile. The houses in this part, including some Consulates, were pulled down and the debris beneath them was removed down to the level of the temple.

Few objects were found during the course of this work, but important buildings were discovered. A Roman town with its walls, forum, basilica and two main streets meeting in a square which had four columns with inscribed bases were uncovered. The clearance was commenced by G. Legrain who announced the results of his work in a long article entitled *Rapport sur les nouveaux travaux exécutés à Louxor à l'ouest du temple d'Amon* (octobre 1916-mars 1917)⁽¹⁾, and was completed by E. Baraize and G. Daressy; the discoveries being announced in Daressy's report *Notes sur Louxor de la période romaine et copte*⁽²⁾.

About 1930 an unexpected opportunity to clear the rest of the area round the temple occurred when the Government decided to beautify the town of Luxor. The scheme included the expropriation of all houses close to the temple to north and east and the removal of the underlying debris down to the level of the temple. This work was partially carried out by the Municipality under the supervision of the Antiquities Department. The earth removed was either used by the sebbakhin or was taken to reinforce or widen the Nile embankment.

During the work many important objects were found, the majority being discovered reused in the ruins of old buildings or expropriated houses. Objects found up to 1936 were published by my colleague

⁽¹⁾ *Ann. serv.* 17, 49-75 and *id.*, *Fouilles et recherches au Forum de Louxor* in *Bulletin de l'Institut égyptien* (1917), p. 241.

⁽²⁾ *Ann. serv.* 19, 159-175. For the work of M. E. Baraize see *ibid.*, p. 170, n. 1.

Ahmed Fakhry in three articles entitled *Blocs décorés provenant du Temple de Louxor*⁽¹⁾ together with some additional notes in a fourth called *Miscellanea*⁽²⁾. In addition to these objects, the work revealed another Roman town which resembled to a great extent the town previously discovered to the west of the temple. A month's work in 1934 was sufficient to expose its important parts, namely the enclosure wall and the main streets meeting in a square which also had four columns with bases inscribed in Latin. P. Lacau, who at that time was Director General of the Antiquities Department, followed the progress of the work closely and published a report giving a plan and all the latin inscriptions found in the temple and its vicinity in an article entitled *Inscriptions latines du temple de Louxor*⁽³⁾.

In 1937 it was agreed that the Municipality should assist us in excavating the ruins on condition that the earth removed should be used to extend the Nile embankment. The work, which lasted three months, was started on April 24th and was carried out by almost 50 local men and 5 *Keftis*. A decauville railway ran from the ruins to the Nile and an engine and 30 wagons was kindly lent to us from Karnak by H. Chevrier.

The work was conducted in the main streets and square of the old town and in some adjacent parts. A few pottery vases of Coptic and Arab periods were found in the ruins of buildings of these periods. The work also yielded some important objects which we shall publish here with the exception of a complete set of liturgical utensils and pots and two stelae of Tiberius⁽⁴⁾. Most of the objects were found reused in late buildings; a fact which indicates clearly that they were not found in their original position. Nevertheless, it seems of importance and interest to indicate the place in which each object was found. Hence every important object is marked on the plan (Pl. I)⁽⁵⁾ by a letter to

⁽¹⁾ *Ann. serv.* 34, 87-93; 35, 35-51; 37, 39-57.

⁽²⁾ *Ann. serv.* 37, 25-7.

⁽³⁾ *Ann. serv.* 34, 17-46.

⁽⁴⁾ The clerical utensils in bronze found at A, the pots found at B and

the stelae of Tiberius discovered at C and D (see Pl. I) shall be published elsewhere.

⁽⁵⁾ This plan is reproduced from that accompanying the article of P. Lacau referred to above.

which we shall refer in the description that follows. We also publish a view of the whole temple and its environs during the work in order to give an idea of the general appearance of the site (Pl. II).

Since that time nothing has been done apart from some scattered sondages⁽¹⁾. Very few houses beside the temple, though expropriated a long time ago, are still standing. It is a pity indeed that the work should be stopped during such a long period, though it had proved to be fruitful. The debris in the area to the east is still about 2 metres higher than the level of the main temple and about 6 metres in the part to the north. What is needed now is to pull down the few houses which are still standing and to clear all the area to the east of the temple and about 500 metres to the north. This would lead to the discovery of some important objects and buildings and would make it possible for visitors to approach the temple from its main entrance; thus enabling them to see it in the proper way and to admire the magnificence of its façade and its different parts. Tens of thousands of pounds have been already spent in the scheme of the Municipality for beautifying the town, but with no apparent result. We need hardly ten thousand pounds more to show that the scheme was realised to a great extent.

Meanwhile we give a description of the most important objects found during our work in 1937, a fragment of an Osiride figure unearthed in 1932, an offering table found in 1942 and a lid of a vase discovered in 1945.

I. OSIRIDE STATUE OF RAMESSES II, in red granite 0 m. 83 high, found at F (see Pl. I), in March 1932.

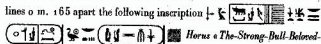
Lower part of a statue in the Osiride shape⁽²⁾. It has a vertical line of inscription 0 m. 55 long which has a part of the prenomen and nomen of Rameses II.

This fragment was found with a smaller one of the same style forming

⁽¹⁾ Since this article was written my colleague M. Zakaria Ghoneim succeeded in clearing a big part to the N. of the Temple.

⁽²⁾ This part of the statue is referred to in one of the articles of Ah. Fakhry entitled : *Blocs décorés provenant du Temple de Louxor* in *Ann. serv.* 34, 90.

the lowest part of another statue with the nomen of the same king. When these fragments were found, my attention was directed to another fragment of a similar statue discovered at the beginning of the present century in a house not far from the place in which they were found. This part was published by Howard Carter in 1901, when he was Chief Inspector of Upper Egypt⁽¹⁾. On examining this part which was kept in the temple, I found that it fitted exactly the bigger newly-discovered fragment and that the two form one complete statue. The municipality asked to be allowed to erect the statue in one of the squares of Luxor and the Department did not raise any objection. It is now placed in the Street Sultan Hussein in a place parallel with the south end of the Temple. The height of the statue is 3 m. 45; its maximum breadth being about one metre. It represents the king envelopped in his garment from which appear his two arms holding the flagellum, the sceptre and the 'ankh'-sign (Fig. 1). Behind is a dorsal pillar 0 m. 38 broad and 0 m. 24 thick. The statue bears on the front between two lines 0 m. 165 apart the following inscription


 Horus « The-Strong-Bull-Beloved-of-Truth », King of Upper and Lower Egypt, lord of the two lands, « Usemare' » 'setpenre' « Son of Re », master of the diadems « Ra'messe-miamun »...

It remains to know where this statue and the other one of which we have only a small fragment were originally placed. It is difficult to find out any place in the main Temple in which these two statues could be placed nor can we find in the buildings round the temple any place suitable for placing such statues. But if we turn to Karnak from which some of the monuments already found in the ruins beside Luxor Temple came⁽²⁾, we find that to the north of the seventh pylon are some similar statues⁽³⁾. We have to remember, moreover, that among the objects

⁽¹⁾ *Rapport sur une découverte à Louxor* in *Ann. serv.* 1, 191.

⁽²⁾ *AN. FAHMY, Blocs décorés provenant du Temple de Louxor* in *Ann. serv.* 37, 39.

⁽³⁾ *G. LEGRATY, Second Rapport sur les travaux exécutés à Karnak, du 31 octobre 1901 au 15 mai 1902, statues n° 2, 8 and 12, in Ann. serv.* 4, 6 ff.

found with the lower part of this statue by Howard Carter is a statue of Sekhmet which should have come from Karnak. It is quite probable,

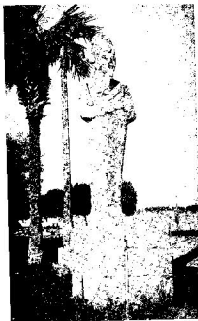


Fig. 1.

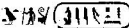
therefore, that the statues of Luxor Temple were originally in Karnak and were moved with many other objects in the Roman period or even later to be-reused as building material in Luxor town.

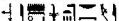
II, PEDESTAL OF A STATUE OF SETI II, quartzite, 0 m. 30 high, 0 m. 47 broad and 0 m. 93 thick; the recess on the top being 0 m. 06 deep 0 m. 36 broad and 0 m. 75 wide, found at G (Pl. I) in June 1937.

It is a rectangular pedestal with a recess on the top to receive a statue.



Fig. 2.

It has on the top an inscription which reads —   *Statue-of-Sety-Meneptah-Great-of-hb-sd-Festivals-like-his-Father-Amân* (Fig. 2).

On the front is the prenomén and nomén with the usual epithets placed over the festival signs and between two signs of the years, each ending with the signs of hundred thousand and eternity. Opposite the prenomén is a line reading  *beloved of Amen-rê*,'

if this pedestal was originally in Luxor Temple or transferred from Karnak. But we have to point out that in the former temple no building or object of the reign of Seti II has been found ⁽¹⁾, while in the latter temple much was left by him; such as the three shrines in the first court of the Temple of Amûn ⁽²⁾, a statue beside the temenos wall and many more statues in and before the Hypostyle Hall ⁽³⁾. This shows that the pedestal was rather in Karnak than in Luxor Temple.

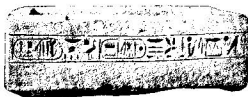


Fig. 4.

III. STATUE OF SHISHONQ, FIRST PROPHET OF AMÛN, alabaster, 0 m. 08 high, 0 m. 28 broad and 0 m. 31 thick, found at H (see Pl. I) in July 1937.

Nothing remains of the statue but the feet and the pedestal, but these parts are enough to show that Shishonq was represented standing, wearing his sandals and holding a sceptre which had perhaps a head of a ram, the sacred animal of Amûn. A stela, perhaps inscribed, seems to have formed the back of the statue like that of the statue of Amenortais of which we shall speak next.

On the top of the pedestal, beside the right foot, is a vertical line of

⁽¹⁾ Nothing is found in Luxor Temple with the mention of the king's name except for some few inscriptions which were added on the walls of the Big Court.

⁽²⁾ H. CHEVRIER avec la collaboration

de Ét. DRIOTON, *Le Temple reposoir de Seti II* (1940).

⁽³⁾ M. PILLET, *Rapport sur les travaux de Karnak* (1923-1924) in *Ann. serv.* 24, 73-4.

inscription reading $\downarrow$  $\equiv$ [] $\downarrow$ 
 ()  Shishon (g, the son of the king), master of the two lands: (Os)orkon-Beloved-(of-Amûn), his mother is the noble royal daughter Ma'karê', the deceased (Pl. III).

a)  is to be taken for  meaning « noble woman » which is an epithet given to ladies of high rank especially in the XXIInd dynasty⁽¹⁾. The sign  is here placed before the sign  in order to make a better grouping; the first sign being put in symmetry with the sign  that follows as it resembles it to a great extent.

This statue is to be attributed to the high priest Shishonq, son of Osorkon Ist and to the royal daughter Ma'karê', daughter of the last Psousennes⁽²⁾. Three statues were found of this high priest; two in the favissa of Karnak and now in the Cairo Museum (36661, 36988)⁽³⁾ and the third, which also came from Karnak, is now kept in the British Museum⁽⁴⁾. No building in Luxor Temple can be dated to the XXIInd Dynasty while in Karnak we find some important buildings erected by the sovereigns of this dynasty such as portico of the Bubastides⁽⁵⁾. This statue then, may have originally been in Karnak.

IV. STATUE OF AMENORTAIS, THE DIVINE WIFE (Cairo Mus. 67871) in grey granite, one metre high, found face downwards reused as a threshold of a house of a late period in I (see Pl. I) in July 1937.

It is a statue of which nothing is missing but the feet and the pedestal. It represents queen Amenortais standing with a long tight-fitting robe, and holding in her right hand a handkerchief? and in her left a flagellum. On her head she wears the crown usually worn by the divine wives and composed of a codex and a sun-disk between two horns backed by two feathers. The wig on her head is decorated by a vulture represented with the head in the front and stretching its wings on the sides. Bracelets

⁽¹⁾ Wb. 4, 449, q.

⁽²⁾ H. GAUTHIER, *Livre des rois*, 3, 299, 329 ff.

⁽³⁾ G. LEGRAIN, *Statues et statuettes des rois et des particuliers*, 3, 3.

⁽⁴⁾ N° 766 [8]. E. A. Wallis BUDGE, *Guide to the British Museum (Sculpture)*, 211.

⁽⁵⁾ PORTER and MOSS, *Bibliography*, II, *Theban Temples*, 13.

are represented on the arms, while necklaces with several rows are decorating the neck (Pl. IV A). The whole statue is backed by a stela inscribed with three vertical lines on the back reading :



The princess great of favour, great of praises, mistress of grace, of sweetness and of love, lady of all that is encircled by Aton, mistress of the crown with the double feathers, beautiful of hands with her two sistrums while pacifying the father Amen-rê^c, she who recites praises, brings the god to his place and unites with the divine flesh, the beloved daughter of Amûn in whom his heart is pleased. Utterance : Everything is to be made to her inasmuch as he loves her (namely) the daughter of the king (...) the deceased, the divine worshipper Amenortais the deceased, (made) by her daughter who made (it) for her, the divine wife Shepenopet in order to allow that her name should be established in the House of Amûn in the length of eternity (Pl. IV B).

From this inscription, it is seen that this statue was dedicated to Amenortais after her death by her daughter Shepenopet. There have been already discovered for these divine wives many statues which are mostly big and well sculptured to show the important position they have had in Luxor⁽¹⁾. The statue of Amenortais which we describe here is a beautiful statue of very good workmanship. It is very probable that it was covered with golden leaf as has been the case with some other statues of these divine wives⁽²⁾. There is nothing in the inscription to show that this statue was originally in Karnak or Luxor Temple, although the mention of « the House of Amûn » may point to the former temple.

⁽¹⁾ For the position of these and their monuments, see Sander-Hansen, *Das Gottesweib des Amun*.

⁽²⁾ For example the statue of Shepenopet of Cairo Museum (42201) see G. LEGRAIN, *op. cit.*, 3, 9-10.

In this temple also statues dedicated to Amenortais and buildings erected for her were found ⁽¹⁾, while nothing of the sort was brought to light in Luxor Temple.

V. STATUE OF MENTEMHET, GOVERNOR OF THE SOUTH, grey granite 0 m. 17 high, found in J (see Pl. I) in July 1937.

Only a fraction of the statue has survived that it is difficult to establish



Fig. 5.

with certainty its original appearance. What remains of this statue is a part of a pedestal with a pillar above, having two animals whose faces are somewhat disfigured (Fig. 5). These animals which are represented

⁽¹⁾ There were found for this queen in Karnak the following buildings and statues : a chapel to the N. E. of the Festival Temple of Thutmosis III, a chapel in the Temple of Monthu, with a beautiful statue in alabaster

(Cairo Mus. 565) and a group statue showing her with Amèn (Cairo Mus. 42199). For these see POERNA and MOSS, *op. cit.*, p. 69, 5 and 97 respectively.

standing on their forelegs resemble small lions. The pillar between them is a little broader at the top than at the base (Fig. 6) and it looks as if there has been a bird, most probably a hawk. If this is the case, we should have a hawk with a pillar in front, perhaps reaching a little under the head⁽¹⁾, with a small lion on each side of the pillar.

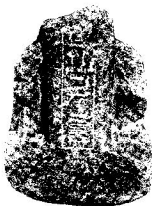


Fig. 6.

This statue is somewhat strange and it is difficult to find the reason why it was so modelled. Still it can be guessed that it personifies the name of Mentemhēt. If there has been a hawk, it might have stood for *Mntw* while the lions might have meant the goddess *Mehyt*; thus forming together the name of the person to whom the statue is dedi-

⁽¹⁾ For a hawk having an inscribed pillar in front see Ed. NAVILLE, *The Store-City of Pithom*, I, pl. 12 and

E. A. WALLIS BUDGE, *op. cit.*, 164 [596].

cated⁽¹⁾. Another explanation seems to be more probable. We know that  or ⁽²⁾ is the name of a goddess having the form of a lioness. As these are represented in front of a statue of a hawk or anything else, they may stand here for *mnty m-ḥt* or *mnty* who is in front⁽³⁾. We know some statues composed of elements which form the name of some sovereigns⁽⁴⁾, but nothing is known of this kind about individuals⁽⁵⁾. Still we have to remember that Mentemhêt was considered in that district like a king.

On the pillar is the inscription        the fourth prophet of Amén, governor of the South, Mentemhêt. No statue of Mentemhêt has been found in Luxor Temple, but in Karnak many statues of him were discovered⁽⁶⁾; a fact which seems to point out that this statue came from Karnak.

VI. ALTAR OF AMENOPHIS III, grey granite, o m. 31 high o m. 36

⁽¹⁾ The name of Mentemhêt is rendered once by the representation of a falcon-headed god who is shown sitting and holding a sail see ÉT. Dacier, *Notes sur le cryptogramme de Monthaouemhat* in *L'Annuaire de l'Institut de philologie et de l'histoire orientales*, Université Libre de Bruxelles, t. III (1935), volume offert à Jean Capart, p. 133-140 et Id., *A propos du Cryptogramme de Monthaouemhat* in *Ann. serv.* 42, 177-181.

⁽²⁾ WB., 2, 68, 5.

⁽³⁾ For an example showing how the position of signs may be interpreted to render a certain word, we have the word  m · ḥt which is explained as derived from m (w) ḥ (r)w *Ä. Z.* 59, 61.

⁽⁴⁾ For example the huge headress of Ramesses II found at Tell Basta and now in the Cairo Museum (1235), Ed. NAVILLE, *Bubastis*, 34-35, pl. XXI, ERMAN, *Miscellen* in *Ä. Z.*, XXIX, 124-5 and BONCHAMPT, *Statuen und Statuetten von Königen und Prinzen*, 4, 124 pl. 172 note pl. 172 and the statue of the same king with the god Horoun found at Tanis and now in Cairo Museum (6245), see P. MAYER, *Le drama d'Amasis*, 142, pl. XIV.

⁽⁵⁾ Somewhat similar to the case of Mentemhêt we have on a statue of a certain *Nj-ḥt-ḥt-w*, now in Cairo Museum (741), the name inscribed as the god Nefertum having in one hand the sign *ḥt* and in the other the sign *w* see BONCHAMPT, *op. cit.*, 3, 68 and note 1.

⁽⁶⁾ Feet and base of statue (Cairo Mus. 42240) found outside Temple of Ramesses III, G. LEBLANC, *Statues et Statuettes*, 3, 90-92; fragment of squatting statue and head found in Temple of Mut (Cairo Mus. 546,64), BONCHAMPT, *op. cit.*, 2, 190 ff, pl. 119 and base and feet of statue, found in Enclosure of Mut, G. LEBLANC, *R. Tr.*, XXXV, 109, Document 29. A headless statue was lately found by Robichon in the Temple of Montha

VII. LID OF A VASE IN THE FORM OF A RAM'S HEAD, grey granite 0 m. 29 high found at L (see Pl. I) in December 1945.

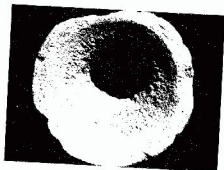


Fig. 8.

The lid represent a ram's head with a small artificial beard and an uraeus of which a large part is missing. Vertical lines decorate the neck all round except for the front which has a necklace of four rows with a row of pendants. It has the twisted horns usually found in Middle kingdom and later. The lowest part which is not polished is narrower than the rest of the neck so as to be inserted in the openings of the vase (Fig. 9).

This object was found very near to the temple while we were making some soundings. It is not improbable that it was used in the processions of the temple; the reliefs of Amenophis III in this temple show in some places the representation



Fig. 9.

IX. OFFERING TABLE OF THUTMOSIS III, red granite 0 m. 26 high, 0 m. 80 wide and 0 m. 71 thick (including the spout) found at M (see Pl. I) in 1942 while levelling the street to the north of the Temple.



Fig. 10.



Fig. 11.

It is in the usual form on which is represented a table in the shape of  having two vases, two cakes, a thigh and a head of a calf above. At the spout two inscriptions running in opposite direction are carved with great care as can be seen by the excellent drawing kindly made for

it by Mademoiselle Lamy (Pl. V). The inscription to the (spectator's) left reads —  (May) live the good god, lord of the

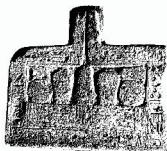


Fig. 11.

two lands, chief of ceremonies * Menkheperre's, he made as his monument for his father Amen-ré', lord of heaven, when he made a temple anew (whose name is) * Akhmenu-men(kheper)ré', he made [the ceremony of] giving life forever. On the other side is the inscription  (May) live the son of Ré', his beloved * Thutmosis-Ruler-of-Thebes, beloved of Amen-ré' master of Karnak and chief of the gods (Fig. 12).

a Here is a blank space originally destined to receive the sign of scarab, thus completing the king's name which forms a part in the name of the temple of Thutmosis III. b b is intentionally mutilated by the order of Akhenaton to be restored afterwards by the agents of Seti Ist.

This offering table was found near to the east tower of the pylon;

thus not far from the three shrines at the back. These shrines, decorated by Ramesses II, are spoken of as dating back to the reign of Thutmosis III or even to the Middle Kingdom. Nothing was found in these shrines to show definitely the builder, but it was according to the style of the granite columns supporting the architraves at the entrance, that they were so dated. Studying the question of the date of these shrines we were able to notice the presence of some inscriptions intentionally mutilated on two of the granite columns (those to the west) which stand in the façade of the shrines. Such inscriptions should be dated to a period earlier than Ramesses II who decorated the columns with other inscriptions. In the Court of this king, just beside the western big statue of the king at the entrance of the Processional Colonnade, is a part of an architrave with the name of Thutmosis remodelled as an abacus and a column by Ramesses II as his cartouches are to be seen on the sides of the abacus (Fig. 13)⁽¹⁾. On the other hand if we examine the columns of the shrines, we find that they resemble exactly the columns of the same type of Thutmosis III, for example those in the so-called Botanical Garden in Karnak. Although they are beautifully carved as similar columns of the Middle Empire, they have not as these the details of the leaves on the small stalks between the eight stems which form each column⁽²⁾. We have to remember, moreover, that no building or even object⁽³⁾ from the Middle Empire was found in the Luxor Temple. We can thus be sure that these columns were originally erected by Thutmosis III, then rebuilt and decorated by Ramesses II.

We have to ask then if the offering table of Thutmosis III found near

⁽¹⁾ Borchardt referred to inscriptions of Thutmosis on the architraves in front of the shrines which are decorated by Ramesses II afterwards, see *A. Z.*, 35, 126, n. 1.

⁽²⁾ G. Jéquier in his book about *L'Architecture et la décoration dans l'ancienne Égypte : les temples memphites et thébaines*, 8, pl. 10 gives a view of these columns stating that they are of the Middle Kingdom.

⁽³⁾ The only objects dating to this period and found in the Temple are : An offering table of Sesostris III, now in Cairo Museum (23009) *AN. KAM.*, *Tables d'Offrandes*, p. 8-9, pl. V and a female statue (M. K.), also kept now in Cairo Mus. (473) Borchardt, *Statuen und Statuetten*, 2, 59, pl. 78. These may have been originally in Karnak and transferred to Luxor Temple in a later date.

He made as his monument a great temple anew (called) Akhmenu-Menkheperre¹. A big offering table which is still in one of the rooms of this temple has a similar inscription mentioning the same name of temple ⁽¹⁾. Another offering table found in Karnak and now in Cairo Museum has almost the same inscription ⁽²⁾ as that which we have on the offering table found beside Luxor Temple. It seems, therefore, that there is no doubt that Karnak was the original place of this offering table. . A part of a big architrave in sandstone which lies now in the N. W. angle of Forecourt of Amenophis III in Luxor Temple seems also to have been originally erected in Karnak. It was found in a place not far from Luxor Temple at the beginning of the present century. Reused as a basin, it measures 0 m. 55 high, 2 m. 55 broad and 0 m. 92 thick and has on one face the inscription

→  '...Kheper...', *he made as his monument to his father Amen-re¹, he erected*, and on the other, the words  Karnak, *he erected... in red granite.* The mention of Karnak shows that this architrave was quite likely standing in that temple.

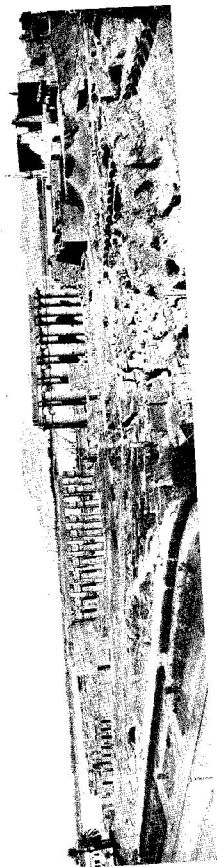
Such is the description of the most important objects found during our work in Luxor Temple. It can be easily seen that few of these objects came from the neighbouring temple while the majority were brought from Karnak. It would seem quite strange that blocks might be brought from the latter temple which is somewhat far and not from the former one which is quite close. The only explanation is that at the time of the erection of houses in which these blocks were used, most probably during the Roman period and the Arab period, Luxor Temple was already under debris.

It is hoped that this report may induce our Department, the Committee of Tourism or the Municipality to approve a credit which would be sufficient to ensure the complete clearance of the entire surroundings of the temple down to the level of its pavement.

Before ending, I should like to thank Prof. H.W. Fairman who was kind enough to read this article and correct its English.

⁽¹⁾ Room XXXIII in plan of the Temple published in PORTER and MOSS, *Bibliography*, II, *Theban Temples*, 50.

⁽²⁾ N° 23089. AN. KAMAL, *Tables d'Offrandes*, 73.

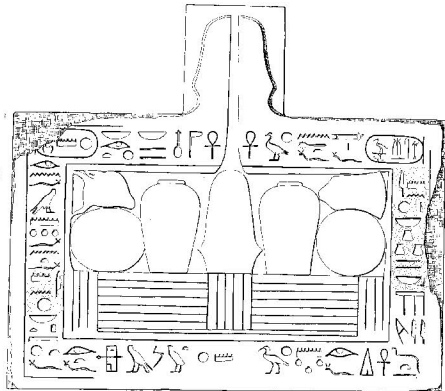


View of Luxor Temple during the work.





Statue of Shid-ang.



Offering Table of Thutmosis III

